1: Swanton E-5 (1911-12)1928 NNH Creek NNH

given "ill names" by their parents, whereas "the mischievous and thievish were formerly sure to be dry-scratched." [88]

The lack of concern of a father regarding the bringing up of his offspring was due, not, as Swan seems to suppose, to unnatural indifference but to the fact that he was of a distinct clan and the bringing up fell first to the mother and then to the other adults of the clan to which she and her children belonged. In every clan [88a] in each town there was one man (a pawa, "maternal uncle") looked to to keep his eye on the young people in his clan, lecture them at the annual busk and at other times, and if necessary chastise them. This man would theoretically be the oldest male clansman, but in fact was probably the oldest influential member. Perhaps the Dog-King, mentioned above, was the maternal uncle of those children and young people whom Adair saw him correcting, though the reference to his title indicates the possibility that he had some more general function in the Chickasaw community.

Stress should be laid on Swan's statement that scratching was a part of the hardening process intended for the development of capable warriors.

A regulation strictly observed in early times was a daily bath in the nearest body of water. The Texas Alabama state that all of the able-bodied people—men, women, and children—as soon as they got up in the morning and before they went to the fire used to repair to the nearest creek and plunge under water four times. This act was supposed to make them live long, and parents forced their children to bathe thus even if they had to whip them. If snow were on the ground a person was allowed to roll in it four times instead.

The antiquity of this custom is indicated by its appearance in one of the older Alabama stories in which a bird called tcikicikano' plunges under water four times in the prescribed manner. Bossu, who knew these Indians in the middle of the eighteenth century, also lays stress upon it. He says that "the children at the breast are bathed in winter in cold water," and when they were older they went, after the bath, "to present themselves before the war chief who makes them a speech, telling them that they ought never to be afraid of the water, that they may be pursued by their enemies, that if they are taken they are placed in the frame (cadre) and burned alive, that it is then that they must prove by refraining from weeping that they are true men.

"The speech finished, the chief scarifies their thighs, breast, back, in order to harden them against discomfort, and afterward he gives them heavy blows with a neck band (a carrying strap)." [90]

[88] Adair, Hist. Am. Inds., p. 413.
[88a] Or clan group; see pp. 122-123.
[90] Bossu, Nouv. Voy., vol. II, pp. 34-35.